

A Minister's Message of Rebuke

BY REV. SAM MORRIS

I invite your attention to Paul's instruction to young Timothy as recorded in Second Timothy 3:15; 4:4:

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

"That the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables."

The prevalence of gambling, drinking, dancing, and various other forms of moral lapses on the part of professing Christians, and often leading church officials, cannot be denied by fair-minded people. There is no demarkation between the daily living of most church members and non-church members. Professing Christians and non-professing Christians attend the same shows, the same prize fights, the same Sunday baseball games, the same night clubs, use the same language, sing the same songs, listen to the same radio programs, cultivate the same habits, practice the same business methods, use their time in the same way, and in fact are the same in likes and dislikes.

I say this is true of the bulk of people. There is one fringe, the deeply consecrated and spiritual minded, "faithful few" in the church and on the other fringe, the minority numbers in the community, who do not fit their category. But in the main the majority of church members and non-church members in every community are practically alike.

This is not the New Testament standard of Christianity. We find that standard set forth in Titus 2:11-14:

"For the grace of God that bringeth salvation hath appeared to all men,

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto

himself a peculiar people, zealous of good works."

Minister Mostly To Blame

I say kindly but unhesitatingly that I believe the major blame for this lack of a clear cut living up to the New Testament standard of conduct is to be laid at the door of the ministers. Most of this shallow living is due to shallow preaching. The ministry has lost its moral backbone and spends its time doting on sickly sentimentalities about the beauty of nature, the glories of human kindness, the goodness of God and His unfathomable love instead of going into the pulpit and lifting its voice against the sins of the day.

The duty of the ministry to rebuke sins is clearly revealed in the Bible. God commanded Samuel to rebuke Saul for his incomplete obedience (I Sam. 13:13). He sent Nathan to rebuke David for his sin of adultery and murder (II Sam. 12). He took Elijah from the hills of Gilead and sent him to stand before wicked Ahab and turn Israel back from her sins (I Kings 17, 18). He sent Jonah to cry against the wickedness of Nineveh (Jonah 3:1,2). John the Baptist condemned Herod for his adultery (Matt. 14:1-14). Jesus upbraided the cities wherein most of his mighty works were done, because they repented not (Matt. 11:20). He drove the money changers from the temple with a scourge of cords and bemoaned them as thieves and

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Name Changed

Fundamentalist Baptist Church Becomes Galilean Baptist Church; No Change In Doctrine, Organization Or Position

After ten days of careful consideration on the part of the entire church, the name of the Fundamentalist Baptist Church of which Editor John R. Rice is pastor, enthusiastically voted to change the name to the Galilean Baptist Church.

Since there are about fifty Baptist churches or more in Dallas, it was no easy thing to find an acceptable name that was not already in use. Some wanted the name Tenth Street Baptist, but there are three Baptist churches on Tenth Street. However, the vote was unanimous to change from the name Fundamentalist.

The position of the church remains just the same as heretofore. We are an independent, old-fashioned Baptist church, standing for all the fundamentals of the Christian faith. We are premillennial, evangelistic, missionary, with love for our brethren. We are not united with the Texas Baptist Convention, or the Southern Baptist Convention, though we fellowship with Southern Baptists in missionary work, supporting entirely a missionary in Brazil whose work is in connection with the Southern Baptist work. The pastor is a member of the Baptist Pastors' Association in Dallas.

For years there has been a growing feeling that the church ought to change its name. While we are fundamentalists, the name in the southwest has come to mean some-

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"There's a song in the air!
There's a star in the skyl
There's a mother's deep prayer,
And a baby's low cry
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem cradles a King."

— From *Streams in the Desert*.

The Virgin Birth

BY THE EDITOR

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

— Isaiah 7:14.

"A virgin shall conceive and bear a son!" So simply stated is the miracle fact. The Saviour we honor at Christmas time was the virgin-born Son of God.

Two facts in one are stated here. Mary, the mother of Christ, was a virgin when she conceived; she was equally a virgin when the Child was born. Words could not be plainer nor more positive. The Child that was born to Mary had no human father. That was by a miracle, the only one of its kind in history or human experience, the only one recorded in the Bible, the virgin birth of Christ. Here was a fact of such importance that it was foretold hundreds of years before the Saviour was born. God would have it understood that His Son would be the very Son of God, a miracle-born Man who should be literally the Mighty God.

The New Testament has the same clear testimony in words that cannot be misunderstood. When the angel Gabriel came to Mary to announce the coming conception and birth of the Saviour, He said:

"Fear not, Mary, for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which

shall be born of thee shall be called the Son of God" (Luke 1:30-35).

Thus the baby Jesus was conceived and born without a human father. And the angel commented upon the conversation thus: "For with God nothing shall be impossible!" (Luke 1:37).

In Matthew 1:18-25 we have again the clear testimony that the Saviour was born without a human father, and that Mary was "with child of the Holy Ghost."

That Scripture says:

"18. Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

"19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

"20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

"22. Now all this was done, (CONTINUED ON PAGE 2)

Christmas Greetings

We here in *The Sword of the Lord* office send heartiest Christmas greetings to every reader of this little paper. We have tried to be a blessing to you in the past year. With much labor and prayer and with some sacrifice we have kept the paper coming week after week. We feel that you are our friends, our brothers and sisters in Christ. How we wish that we could give to you something that would show our love. So we pray:

That God's great Christmas Gift, Jesus Christ, our Saviour, may be yours this Christmas time; that you may be happy in Him. Other gifts do not matter, but He is the Gift of all gifts. Be happy in Him!

That you may have the peace which the Holy Spirit of God brings into the heart, peace with God and the peace of God.

That you may believe in Him with the same simple faith that the shepherds had when they left their flocks and went to see the baby Jesus in the manger.

That you may surrender as wholly to Him as did the wise men from the East when they opened their treasures and gave to Jesus gold and frankincense and myrrh—gold as tribute to a King, frankincense as prayer and praise to God, and myrrh as the anointing spice for a suffering and wounded and dying Saviour.

May God give you every rich blessing in this happy season, according to His will and for His glory, and may the next year be the best you have ever had in the will of God.

In Christian love, yours,

John R. Rice, Editor
Miss Viola Walden,
Miss Lola Mae Bradshaw,
Secretaries



A girls' chorus of forty-nine voices will sing Christmas music Sunday night at the Galilean Baptist Church, 201 East Tenth Street, Dallas, under the direction of Mrs. E. E. Widner.

They are a beautiful sight in their lovely white robes. The thirty minute program they will give preceding the Sunday night sermon by Pastor John R. Rice will be a real inspiration and blessing to those who hear.

Pastor John R. Rice will preach on "The Prince of Peace In A War-Torn World."

The service begins at 7:30.

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The Virgin Birth

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that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

"24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

"25. And knew her not till she had brought forth her firstborn son: and he called his name JESUS."

Here the Holy Spirit has Matthew quote from Isaiah 7:14 the blessed prophecy that "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Note how faithful is this verse of scripture in Matthew 1:23 a translation of the one in the Old Testament in Isaiah 7:14. The Old Testament verse was written in Hebrew, the New Testament verse was written in Greek, but both, translated into English come out with exactly the same meaning and almost exactly the same words.

The explanation of the angel of the Lord to Joseph about the child that Mary would bear is this, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20).

And then the plain exact statement is given that Joseph "took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:24, 25). Thus Mary was a virgin when the child was conceived of the Holy Ghost, and a virgin still when the baby was born.

Oh, blessed Mary, who doubted not but believed what God said! And, oh, blessed Joseph, who "did as the angel of the Lord had bidden him," doubting not at all that God would do what He had long promised to do, and have a virgin conceive and bring forth a child!

The Virgin Birth A Sign the Lord Himself Has Given

In Isaiah 7:14, introducing the promise of the virgin birth are these words: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive," etc. The virgin birth of Christ, then, is strictly given as a sign to "the house of David." Mary was of the house of David, so was Joseph. All the descendants of David knew, and surely they know now, that no other son of David has been able to restore the kingdom of David. None ever will, until the virgin-born Son returns to take up His reign on the throne of His father David.

This virgin birth, then, is one of the signs of His deity. Some ignorant or unbelieving man may say that it matters not whether Jesus was born of a virgin. But he is dead wrong, foolishly, wickedly wrong. If Christ was not born of a virgin, then the Bible is not true. If Christ was not born of a virgin, then He is not the Son of God, the appointed Son of David. This is the sign, that a virgin should conceive and bring forth a Son.

Emmanuel, God With Us

The name that the virgin was to give to her Son is Emmanuel, which being interpreted means "God with us." Here is the union of God with man. Here is one Being, utterly human, and yet utterly divine. He is a God-man. He is

Echoes of Editor's Chicago Ministry

The following letters to the Christian Business Men's Committee, Chicago, copies of which were sent to me recently, are self-explanatory:

"Tiskilwa, Illinois
November 24, 1939
"Christian Business Men's Committee."

"Gentlemen and Brethren:

"I would indeed be ungrateful to my Heavenly Father if I wouldn't

the Son of God, and He is likewise the Son of man. Of Him it is written that, "A man shall be as an hiding place from the wind" (Isa. 32:2). Of Him Pilate said, "Behold the man" (John 19:5). Of Him Paul and Barnabas preached, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38). Of Him the Holy Spirit could say through Paul that "There is one God, and one mediator between God and men, the MAN Christ Jesus" (I Tim. 2:5). Christ was a man because He was born of a woman.

But of the same wonderful Person it was prophesied that "his name should be called . . . THE MIGHTY GOD" (Isa. 9:6). Of Him the Holy Spirit could say through John, "In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD" (John 1:1). Of Himself even, this Christ would say, "I and my Father are one" (John 10:30). While the Holy Spirit through Paul accredited Him even "equal with God" (Phil. 2:6).

Christ was the Mighty God, one with the Father, and had the form and glory of God and was equal with God. By Him God created the worlds (Heb. 1:2; Col. 1:16). But He condescended to become a man. So one of His many lovely names is Emmanuel, meaning God with us.

Jesus is a man because Mary was a woman. Jesus is God because Mary was a virgin woman.

This two-fold nature of Christ is illustrated again in the prophecy in Isaiah 9:6 which says, "For unto us a child is born, unto us a son is given." Christ was humanly speaking a child born. He was divinely speaking a Son given. As a human being, Christ began to be when He was conceived and born from the womb of a virgin, but as God, the Son, He was with the Father before the world began. The Word was in the beginning with God, and the Word was God.

So on this happy Christmas season let us never forget that the Lord Jesus was a man. He was tempted in all points like as we are and yet without sin. We have not an high priest which cannot be touched with the feeling of our infirmities (Heb. 4:15). Christ knows all the sorrows of the sorrowing, the weariness of the tired; He knows the tears of the sad, and the grinding, bitter poverty of the poor. Christ knows the love of a mother, the helplessness of a child, the oppression of a peasant, the slander of enemies, the desolation of the homeless, and the loneliness of the misunderstood. His body knew the lash as a slave, and knew the cross as a criminal. His heart knew the ache of hatred and the pain of slander and the torment of being misunderstood and unbelieving and despised. Christ was a man. And yet the same Christ knows all the wisdom of God, all His holiness, all His righteousness, all His tenderness, all His mercy! Christ is the Child born and the Son given. He is Emmanuel, God with us! What good news to sinners! Hallelujah, what a Saviour!

The virgin birth of Christ is one of the fundamentals of our faith. On it hang all the great doctrines about the person and work of Christ. Let no one ever say, "It doesn't matter what a man believes just so he is sincere." Without believing this simple fact that Christ is the miracle-born Son of a virgin and Son of God, the man without a human father, the God-man, Emmanuel, that is to say, God with us, one cannot be a Christian, one cannot trust Him for salvation. Let every preacher, every teacher, every Christian worker be held to this great fact of the Bible. At Christmas we celebrate the birth of Emmanuel, conceived and born of a virgin.

do something to advance His cause at this special Thanksgiving time. I say special because I am thankful every day now since Jesus came into my heart which was last Sunday night at 9:30, and, oh, the joy it has brought into my life to know for the first time in my life that my sins are blotted out and to be sure for the first time in my life that my name is written in Heaven! Praise His Holy name!

"For thirty-five years I was a church member and a church worker, but never had this assurance of salvation before, and of course never had real joy and satisfaction in my soul.

"Now I don't feel to give man credit for this, but I would indeed be ungrateful to God if I didn't help a work so worthy as the Christian Business Men's Committee along. For indeed your work has contributed perhaps more towards the change in my life than any other single factor. I have contributed to this work before but never in the same spirit that I can do it now. My wife and I certainly want this work to go on. What a terrible thing it would be to hear you had to discontinue on account of the lack of funds. Let Brother Rice read this letter for I want him to know how much his sermons meant to me before this change in my life and of course a thousand-fold more since I have the same thing in my life that I know he has. I just can't miss those sermons that seem to come right fresh from the fountain.

"God bless you, Brother Rice, and may this spur you on to a still greater service for the Lord. For we believe He is coming soon.

"Please send me Dr. Rice's four booklets, and we enclose a \$10.00 thank offering. Praise His name!"

"B. W. R."

"Hammond, Indiana
November 24, 1939

"Dear Sir:

"We have enjoyed Dr. Rice on the noonday service very much, and we are sorry that he has to leave.

"You see we were brought to Jesus when he was on the noonday service before, and accepted Jesus when Dr. Rice was at Cedar Lake, Indiana, Friday, August 11, 1939. "I am not much at writing, but we listen to the program every day and pray for it and its speakers. "We would like to have Dr. Rice's four booklets. Find enclosed \$10.00.

"Mr. and Mrs. H."

Claims Christ Through Booklet On The Last Judgment

Some 100 copies of four booklets were sent out free to those who requested them during the editor's ministry in Chicago in November. Among the booklets given out was one on "The Last Judgment of the Unsaved Dead."

The letter came this week enclosing a decision slip from that booklet as follows:

"Dear Brother Rice:

"I know I am a sinner and I do not want to come to the awful judgment when the record books will be opened and every person judged according to his works. I want mercy and forgiveness, not justice alone. I believe that Christ died for my sins and took my place. So here and now I give Him my heart and trust Him to forgive me. I claim Him as my Saviour and Lord and gladly write this to let you know. I trust that today God forgives my sins and writes my name in the book of life.

(Signed) "H. V. M.
Fort Sheridan, Illinois."

Congratulations

From Dr. W. B. Riley, Pastor of First Baptist Church, Minneapolis:

"My dear John:

"I have just been reading your paper reporting new building opening. My heartiest congratulations!

"With best wishes for your great work in your new building, I am

"Fraternally yours,
"W. B. Riley."

From Rev. and Mrs. Sam Morris, "Voice of Temperance" broadcast, Del Rio, Texas, a telegram:

"Congratulations and God's blessings to you and congregation today.

(Signed) "Sam and Louise"

THE FOLLY OF REPEAL

BY SAM MORRIS

Repeal is now six years old. It is no longer a theory. Its folly is apparent to all except those who are so blind they won't see.

Advocates of repeal said it would reduce taxes, balance the federal budget, and reduce the national debt. Taxes are much higher, the budget has been unbalanced by more every year than we have collected from legal liquor in six years, and the national debt has more than doubled.

Advocates of repeal said it would reduce crime among our youth. The Associated Press quotes J. Edgar Hoover as saying in San Francisco, on October 10, before the International Association of police chiefs: "The youth problem of crime is a national disgrace. The figures compiled by the Federal Bureau of Investigation must make one stop and think. They point to a definite increase in youthful criminals."

Advocates of repeal said it would help solve the unemployment problem but now after six years there are practically as many unemployed as at the time of repeal.

Advocates of repeal said they would protect dry territory, but every year of repeal the Federal Alcohol Tax Unit has sold retail liquor licenses to bootleggers in dry states, and not one word of protest has come from the President who made that promise.

Advocates of repeal said it would solve the farmer's problems by using surplus products; instead they have imported liquors and products to use in manufacturing it here. For example, they boast

about using 186 million pounds of rice, but they do not tell that rice imports leaped from 2½ million pounds under National Prohibition to 151 million pounds the year they used 186 million pounds.

Advocates of repeal complained about "poison" bootleg liquor killing and injuring people, but there are ten times as many people injured for life and killed by drinking drivers today than were killed or injured by poison bootleg liquor under prohibition.

Advocates of repeal said the old saloon would not come back. In its stead has come the Honky-Tonk and the beer tavern that is far worse than the old saloon ever was. Courtney Riley Cooper, writing in the October issue of the Farm Journal and Farmer's Wife, declares:

"Since repeal, the roadside tavern has scattered across America, with predominance on the evil side, thereby bringing about varied opportunities for crime, for the selling of obscene literature, 'bootlegged' contraceptives, poor or 'hypoed' liquor, prostitution, drunkenness, and even white slavery. On a recent cross-country trip across America in which I investigated many of these rural 'joints,' it was not unusual to find as many as ten alleged waitresses who were no more than part-time prostitutes, housed in adjoining shacks or tourist camps!"

Let the man who made the solemn promise that the old saloon would not come back read that declaration concerning the results of Repeal by this outstanding newspaper reporter and investigator and then face the decent, upright, moral people of America with his plea for a third term in the White House.

An Ideal Christmas Gift for Your Pastor

MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE



Fleming H. Revell, publishers, have reprinted in six large volumes with an introduction by Dr. Charles G. Trumbull, editor of *The Sunday School Times*, Matthew Henry's Commentary on the Whole Bible. In the Commentary the whole Bible is printed, a few verses at a time. There is an introduction to the Old Testament, and then in proper place an introduction to the New Testament. Each book of the Bible is given a careful

introduction, and then each chapter, as we come to it, is outlined. Then follows a few verses of Scripture with pages of comments and explanation, a few verses more of Scripture and comment.

This is the best known and best loved help on the whole Bible in the English language.

C. H. Spurgeon said, "Every minister ought to read *Matthew Henry* entirely . . . He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows . . ."

The great Whitfield "was trained, as a Christian and a preacher, by Mr. Henry's Commentary . . . he literally studied it on his knees; read it through four times . . ."

Matthew Henry wrote this great commentary, as he said, on the principle "That divine revelation is not now to be found or expected anywhere but in the Scriptures of the Old and New Testament, and there it is . . . That all Scripture is given by inspiration of God (II Tim. 3:16), and that holy men spake and wrote as they were moved by the Holy Ghost (II Pet. 1:21)." His passionate love for the Bible, his tender spiritual heart, his grasp of the doctrines of grace, his wonderfully developed devotional nature, make his comments on the Scripture a rich feast for every Christian. Preachers, Sunday School teachers, and all who need to know the Bible will find rich help here as multiplied thousands of devout preachers and teachers have heretofore.

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THE SWORD BOOK ROOM

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THE SWORD OF THE LORD

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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Some Bible Questions: "How Do You Obey the Gospel?" "What Does Baptized Into Christ Mean?"

The following answers to Bible questions, I believe, will be helpful to readers of *The Sword of the Lord*, therefore I print here my answer to a recent letter:

Dear Brother —:

On November 29th you wrote to me some Bible questions which I am glad to answer the best I can. First, you ask: "Is the phrase to 'obey the gospel' in the New Testament?"

Yes, that phrase is in the New Testament in at least two places. The first one is in Romans 10:16 which says: "But they have not all obeyed the gospel. For *Esaias* saith, Lord, who hath believed our report?" The other time I call to mind that the New Testament uses the term 'obey the gospel' is in II Thessalonians 1:8 telling us that Christ will return from Heaven "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Second, you asked: "If so, how do we obey it (the gospel)?"

The way we obey the gospel is indicated in the very verse given, Romans 10:16: "But they have not all obeyed the gospel. For *Esaias* saith, Lord, who hath believed our report?"

That verse clearly shows that to obey the gospel means to believe. And in the same chapter, the tenth of Romans, verses nine and ten expressly say:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Faith in Christ saves, and that faith is measured in the sight of men by a confession of Christ as Saviour. That is not just to believe that there is a Saviour, but to trust Him and in the heart depend upon Him or claim Him as Saviour and Lord. For verse ten says, "For with the heart man believeth unto righteousness —" that is, to obtain the righteousness of God, mentioned in verses three and four of the same chapter. And then with the mouth one confesses this salvation.

In the other passage mentioned, Second Thessalonians 1:8, to obey the gospel means to obey God's command to trust His Son for salvation. For just below the verse quoted, verse ten says, "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." So you see to obey the gospel is to trust in Jesus Christ for salvation. I think this will be made clear to you also by John 6:28, 29. There people asked Jesus the question, "What shall we do, that we might work the works of God?" Certainly they meant what ought they to do to obey the gospel. The answer Jesus gives them is this, "This is the work of God, that ye believe on him whom he hath sent." Be sure to read carefully for yourself John 6:28, 29.

Then you asked, "If not, what do we have to do to be saved?" Evidently the phrase 'obey the gospel' is just the same kind of teaching found many, many times throughout the Bible. Old Testament saints understood what it took to be saved because Acts 10:43 says: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Notice that every prophet in the Old Testament agreed on this that those who would believe in Christ would receive remission of sins. And in the New Testament, John 1:12; John 3:16, 18, 36; John 5:24; John 6:47; Acts 13:38, 39; Acts 16:31, and many other passages show that when one trusts in Jesus Christ or depends upon Him personally to forgive and save, that He has obeyed the gospel and that he is saved and has everlasting life.

You asked also, "Is baptism essential to salvation?"

I answer that according to the Bible it certainly is not essential to salvation. Baptism is important, just as every other duty is im-

portant. We should all be careful to maintain good works (Titus 3:8, 14). But people are not saved by works. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). And again, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

Many verses tell the plan of salvation and promise everlasting life, not mentioning baptism. Note particularly John 3:16; John 3:18; John 3:36; John 5:24; Acts 16:31. If one is saved as soon as he believes, then baptism comes after he is saved. Baptism certainly is not essential to salvation.

We have a Bible record of a number of people who were saved without being baptized. One is the thief on the cross whose case is described in Luke 23:39-43. The other is the woman that the Bible said was a sinner that Jesus forgave and said, "Thy sins are forgiven," and again, "Thy faith hath saved thee; go in peace" (Luke 7:36-50, particularly verses 48 and 50). Note that the woman who was publicly recognized as a wicked sinner went home already forgiven before she was baptized, and another case is that mentioned by Jesus in Luke 18:14, the poor publican who went down to his house already justified, before he was baptized, when he came and asked for mercy and trusted God for it. These, if we take the Bible at face value, were all saved before being baptized. And of course no honest Bible student would add to the scriptures that which it does not say.

Again you asked, "If baptism is not essential to salvation, can we be saved out of Christ? If yes, how? If not, how do we get into Christ?"

That question is very familiar to those who have often heard "Church of Christ" preachers in the South, the most legalistic followers of Alexander Campbell. I have no doubt you have in mind Galatians 3:27 which says, "For as many of you as have been baptized into Christ have put on Christ." That is a good scripture, and the question is an honest and sincere one, and I hope to answer it from the Bible in a way that will be helpful. Romans 6:3 also says that "So many of us as were baptized into Jesus Christ were baptized into his death."

Now the question you have in mind, I suppose, is this: "Does one get into Christ and therefore get salvation by baptism?" The answer is that only in a figurative way could we say that baptism puts one into Christ. In the following verses after Romans 6:3 tells us that one in being baptized, that those who are baptized "have been planted together in the likeness of his death" and that they "shall be also in the likeness of his resurrection" (Rom. 6:5). It is clear that baptism is a likeness or figure of the death and resurrection of Christ.

It will help you to see the meaning to say that the term "into Christ" could be translated "unto Christ." In fact, the marginal reading in my Bible says, *unto* instead of *into*. One may be baptized unto Christ. The word *in* in this passage, Romans 6:3 and Galatians 3:27, is the little Greek word *eis*. That word is translated a number of ways in the New Testament, *against*, *among*, *at*, *for*, *in*, *into*, *that*, *on*, *to*, *toward*, *unto*, *upon*, etc. So it would be just as accurate a translation to say one is "baptized at Christ" or "baptized for Christ" or "baptized in Christ" or "baptized toward Christ" or "baptized unto Christ." Certainly that scripture does not mean that one gets into Christ by being baptized.

One other illustration from the Scripture itself will show the meaning here. In First Corinthians 10:2, the Scripture says of the Israelites who passed through the Red Sea, surrounded by the waters on each side and the cloud above them that they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2). Here the term

"baptized unto Moses" is exactly the same as the term "baptized into Christ" in Galatians 3:27 and in Romans 6:3, the only difference being in the names *Moses* and *Christ*. The word *unto* in First Corinthians 10:2 is the same Greek word *eis*. Now if when the Israelites were covered, surrounded, or baptized as they walked through that narrow path in the Red Sea, covered by the cloud — if these Israelites then literally came into Moses, then baptism could put a sinner into Christ. The Israelites were baptized *eis* Moses, and we are commanded to be baptized *eis* Christ. Of course, Israel did not get into Moses. Moses could not carry them all inside himself. So baptized unto Moses did not mean that they all got inside Moses. And so baptized into Christ (don't forget the same word *eis* translated *into* or *unto* as well as other ways).

Thus, according to the usage of the little word *eis* in the Bible, people are not literally baptized into Christ, but rather they are baptized with reference to Christ, or publicly showing the death of Christ and His resurrection. In Bible language they are "planted in the likeness of His death" and they are "raised in the likeness of his resurrection" (Rom. 6:5). Baptism does not save any one. It is only a likeness, a figure, a public profession, of the salvation one gets by trusting Christ.

Your letter asks then the final question, "How do we get into Christ?"

That is not the Bible way of describing us who are saved. Instead of talking about Christians being in Christ, the Bible teaches that Christ is in us. Colossians 1:27 says: "Christ in you, the hope of glory." John 1:12 and Revelation 3:20 tell us that we are to receive Christ into ourselves, and then many, many Scriptures tell us that our bodies are the temples of the Holy Spirit (I Cor. 3:16, 17; I Cor. 6:19, 20). Romans 8:10 says, "And if Christ be in you, the body is dead because of sin." And Second Corinthians 6:16 says, "As God hath said, I will dwell in them and walk in them." Certainly the usual Bible language speaks of Christ being in us, and that pictures salvation. It is not the usual Bible language to talk about us getting into Christ.

But if you wish to speak of the term "into Christ" as used in Romans 6:3 and in Galatians 3:27, then using the same Greek word *eis* the Bible tells us exactly how to get into Christ. The word *in* in John 3:15, 16 is again the same little Greek word *eis*. So that if you wish to translate it like it is translated in Galatians 3:27 and Romans 6:3, we could read those verses, "that whosoever believe in-

to him, should not perish but have eternal life, for God so loved the world that he gave his only begotten Son that whosoever believeth into him should not perish but have everlasting life." And now here is a remarkable fact. Everywhere the Bible speaks of believing in Christ or believing on Christ in John 1:12; John 3:18; John 3:36; John 6:40; John 6:47, and John 6:29, it is the same little Greek word *eis* which is sometimes translated *into*. So the way to get into Christ, if you want to use that phrase, is to "believe into Christ." That would be a literal translation using the word *into* just as it is used in Galatians 3:27 and Romans 6:3, that is, using the Greek word *eis*.

Reviewing your questions, then,

the way to obey the gospel is to believe on Jesus Christ, depending upon Him for salvation. That is the way to be saved. Baptism is not essential to salvation. It is not specially Scriptural language to speak of one being out of Christ or in Christ, but it is Scriptural to speak of Christ being in you. We should receive Christ into our hearts and into our bodies by faith, trusting in Him. If one is to get into Christ at all, then the way is to believe into Him; that is, believe on Him or believe in Him, trusting Him for the salvation which He plainly promised. And many, many Scriptures unite in saying that the only way to be saved is by faith in Him, and not by any good works we may do.

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Did you know that there are literally hundreds of statements by girls guilty of sex delinquency, telling how they were led into sin and moral ruin by the movies, and that their very words are given?

Did you know that literally hundreds of boys and men now behind the bars have written for careful investigators just how films taught them to be burglars, gangsters, hi-jackers, and murderers — how they learned the details of crime and learned to admire criminals in the movies and then followed these suggestions and became criminals?

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A Minister's Message of Rebuke

(CONTINUED FROM PAGE 1)

robbers (John 2:15). In blistering and scathing language He rebuked the Pharisees and scribes as hypocrites, snakes, and whited sepulchres (Matt. 23:27). Paul before Felix reasoned with him of righteousness, temperance and of judgment to come (Acts 24:25). He commanded the church at Corinth to exclude the adulterous member (I Cor. 5:1-5). He also commanded Timothy: "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20). And in the Scripture we read at the beginning He declares that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction (II Tim. 3:16). He goes further. He charges Timothy in the sight of God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His kingdom, to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:1, 2).

Why Ministers Fail To Rebuke Sin

There are three prominent reasons why many ministers hesitate to rebuke the sins of their members. One is because those whose sins are thus rebuked frequently denounce the minister as becoming personal. Saul could have said that about Samuel. David could have said it about Nathan. Ahab said it about Elijah and called him a troublemaker. Herod could have said it about John the Baptist and cut off his head for it. Peter could have told Paul the same thing at Antioch.

Another reason is because those whose sins are thus rebuked all too frequently set to work to rid the church and community of the minister. It happened in the case of Elijah. It happened in the case of John the Baptist. It happened in the case of Jesus. It happened time and again to Paul. He was run out of many towns — in fact, most of the towns he preached in. Frequently he went out between suns. It forces a criticism against and a hardship upon the minister that many of them are unwilling to undergo.

Another reason is because a crusading ministry of moral rebuke invariably arouses antagonism, ridicule, and opposition from those outside the church who want to profit by such sins of those inside the church. Paul, upon arriving in Philippi, attended a prayer meeting out on the river bank being conducted by some women. He was invited to speak and did so with the result that a prominent woman, Lydia by name, was converted. The meeting continued for several days but attracted no special attention.

One day as he went to prayer he cast the devil out of a poor dejected girl who had been telling fortunes and bringing gain to certain men that had her in charge. Acts 16:19-23 says:

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

"And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

"And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

"And the multitude rose up

together against them; and the magistrates rent off their clothes, and commanded to beat them.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely."

Paul invoked their wrath when he broke into their corrupt business. He could have stood out there on that river bank and preached about the life and death of Christ and His second coming until now and that bunch of corrupt politicians and "city dads" that were commercializing on the sinful weaknesses of the people through that demon-possessed girl would never have found fault with him. But when he broke into their money-making business they immediately took him to task, created public sentiment against him and started their campaign of slander and persecution.

The same is true today. As long as a preacher goes into his pulpit and speaks in pious platitudes about the humming birds, the beautiful flowers, the blue skies, the babbling brooks and expounds the glorious doctrines of love and brotherhood, the old wicked city never bothers itself about him. But you let him start a clean-up campaign against the vice rackets that are commercializing upon the weakness and sins of the public; you let him start a crusade against gambling, violation of Sunday laws and immoral shows; you let him turn his guns on the pool halls, the dance halls, the liquor dives, and the ward-heeling politicians, and immediately they will start slandering him, persecuting him and creating public sentiment against him.

It is a thankless task to be a crusader for righteousness. It is an uphill climb with little help except from the Lord. It calls for courage, self-denial, and a lot of faith. It brings ridicule, slander, and persecution, and too many ministers lack the backbone and the spirit of self-sacrifice to perform it. They prefer to follow the path of least resistance. They prefer to drift along, play meek and "seek to win the evil by exalting the good."

They forget that unregenerated human beings are dead in trespasses and in sins, walk according to the course of this world, are led by the devil, and are by nature children of wrath. Unregenerated people have their conversation in the lusts of the flesh. You had as well talk about attracting a buzzard by showing him a beautiful rose and transforming him into a humming bird as to talk about attracting an unregenerated sinner by showing him the glories of Christ's love and transforming him into a saint. Wicked men and depraved human nature needs to be rebuked and denounced into a realization of their wicked ways.

How To Have A Revival

We hear much about the need of a national revival. Preachers are all praying for it and wishing it. But how are revivals produced? How were they produced in Bible times? They had a revival when some prophet of God arose and began to denounce the sins of the people, break down the altars of Baal, and command the people to repent. That is the way Jonah brought a revival to Nineveh. That is how John the Baptist brought a revival down on the Jordan. That is how Jesus began his public ministry. That is how the seventy started their missionary operation. That is what Peter did on the day of Pentecost. That is the way they have always been produced. You can have little training schools, daily vacation Bible schools, and "pre-Easter hatchings" without rebuking sin and denouncing immorality, but you can't have great soul-stirring, heaven-sent, community-cleansing revivals without the rebuke of sin in all its forms.

Preachers frequently say, "There is no use preaching against gambling, dancing, drinking, and immorality. People are going to do those things and a preacher is just wasting his time. He had better be busy bringing in the kingdom."

Well, brother, it is not a question of whether or not we can rid the world and our community of sin. It is a question of bearing our witness against those sins. By preaching against dancing I may not put the dance out of business but by giving my testimony against it I will be doing my duty to humanity and to God. What is more, by pro-

claiming against it there will be some people who will be encouraged to take their stand against it and God will use my testimony to reach some people that are indulging in those sins and turn them. They told me when I started my "Voice of Temperance" broadcast five years ago that I was wasting my time because prohibition had been repealed and people were going to drink. But, thank God, I didn't listen to the cowards and spineless piddling puppets; I went on with my work and God has used my radio talks to reach thousands of people and turn them from drink. Here is an example of what I am talking about. This is just one of two thousand such letters that are in my files.

Brownstown, Illinois

June 16, 1939

"Dear Brother Sam Morris:

"I was listening to the radio the other afternoon and heard your broadcast from Evansville, Indiana. It sounded like a voice from home as I have just recently moved here from Wilson, Oklahoma, and I could always hear you there.

"Brother Morris, when I wrote you over six years ago I was in sin, a young mother of three children and bound by the habit of drink. You read my letter over the air, withholding my name, and begged me to accept Christ and His wonderful salvation. It seemed that you were there in person telling me how He could break the chains of sin that bound me. That is why I want to tell you He has set me free. He is my Saviour and Keeper and has taken the desire for drink and other sinful things from my heart. I love Him tonight supremely and by His grace I intend to serve Him the rest of my life. My husband who was a Roman Catholic has been wonderfully converted and together we go to Sunday school and take the children. My reason for writing is to tell you again what a fine thing I think you are doing when you tell the people how whiskey and beer will ruin their lives and homes. May God's richest blessings rest upon you and your work.

"Preach it straight, Brother Morris, and I pray you may help thousands of others as you did me. We may never meet here, but when we get to Heaven I'm going to walk right up to you and say, 'Brother Sam Morris, you helped me to be here.'

"Your sister in the Master's service,
(Signed) "Mrs. J. D.

Brownstown, Illinois."

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Name Changed

(CONTINUED FROM PAGE 1)

thing besides standing for the fundamentals of the faith. In the minds of many it means a new denomination, and in the minds of far more, it means those especially associated with Dr. J. Frank Norris, with his paper, the *Fundamentalist*, with his Fundamentalist Baptist mission work, and the Fundamental Bible Institute advertised at Fort Worth. Since we have no connection with Dr. Norris and his work, it seems only fair that we should make our position clear.

Great odium and disfavor has arisen among the best Christian people in this whole area concerning the name Fundamentalist.

There have been lawsuits over such matters as murder, arson, back salaries, slander, and libel, which have left a stigma on the name. Literally dozens of churches have been split or hurt. An atmosphere of suspicion, insinuation, charges and countercharges has grieved the Spirit, has injured Christian fellowship and done much harm. We feel it is only proper that we should be relieved from whatever stigma such tactics have caused, since we are not to blame for them and have no part in them.

We shall continue our fight against sin. We are against the Federal Council of Churches, we are against Communism, we are against modernism, we are against sin in the church and out. But we love our brethren, we want fellowship with all who are true to the Bible, and true to Christ. We covet the prayers of our friends, and praise the Lord for an opportunity for service.

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